

The Searchlight

To Members of the

The Academy for Spiritual and Consciousness Studies, Inc.

Volume 26, No. 6



December 2017

An Interview with Dr. Anabela Cardoso

by Michael Tynn

"The electronic voices received through ITC tell us that they originate 'in another dimension beyond time, a world where the dead also live,'" Dr. Anabela Cardoso states in the Introduction of her latest book, *Electronic Contact with the Dead: What do the Voices tell us?* "My own contacts have been with voices that, overall, assert that they belong to the deceased ... [they] have repeated time and again that they 'are the dead speaking from another world'."

Until I read Cardoso's 2010 book, *Electronic Voices: Contact with Another Dimension?* I wasn't overly impressed with the evidence for ITC (Instrumental Transcommunication), EVP (Electronic Voice Phenomena) or DRV (Direct Radio Voices). In previously exploring the subject, all I had heard were some muffled or garbled "words" that required some imagination, sort of like looking for faces or figures in the clouds. However, Cardoso's book offered much more than a few words here and there. There was actual dialogue taking place in her experiments, some involving philosophical discussions. Her latest book adds to the evidence (See review of the book on page 13).

Dr. Cardoso, who speaks five languages, is a highly-respected diplomat, having served as Consul-General for Portugal in a number of countries, including the United States, Spain and France, and as Portuguese Chargé d'Affaires in Japan and India. She is the founder and editor of the *ITC Journal*, which is published in English. I recently put some questions to her by e-mail.

Dr. Cardoso, what prompted your interest in this whole area of electronic voices and survival?

Two things – firstly, an enormous curiosity about life and death; secondly, grief – mine and the deep grief and despair of the friend who started experimenting with me. She had tried to commit suicide twice.



Cardoso

Would you mind briefly defining ITC, EVP, and DRV and explain how they differ? There seems to be much overlap and confusion as to how they are used.

ITC is a broad term that encompasses the whole range of electronic communications – computer texts, video images (also called transimages), fax communications, telephone calls, anomalous electronic voices and other electronically mediated contacts. In the scope of the voices it is normally used in relation to the DRV. The DRV emanate directly from the loudspeaker of a radio and allow for dialogues when we are able to understand what the voices say immediately. EVP are the voices that we cannot hear directly but become audible when we rewind the recording. They are normally much shorter and clearer but, naturally, do not allow for a dialogue because we cannot hear them directly.

The term Instrumental Transcommunication (ITC) was coined by Dr. Ernst Senkowski, professor of physics at the Technical University of Mainz, Germany in the 1980s when other types of electronic messages, namely images, computer and fax messages, started coming through. Until then and on account of Dr. Konstantin Raudive's book, *Breakthrough*, the anomalous electronic voices were called Electronic Voice Phenomenon (EVP) or "Raudive voices." Raudive's book caused furore in Great Britain when it was published by Colin Smythe in 1971, and thousands of people started experimenting with the new method he described, apparently obtaining results; therefore, the term "Raudive voices." But it was Friedrich Jürgenson, the Swedish painter and singer, who in reality pioneered the existence of these mysterious voices. Dr. Raudive got the information and methods to experiment from Jürgenson himself. Later, in their book, *Phone Calls from the Dead*, parapsychologists Scott Rogo and Raymond Bayless published the results of their investigations of still another type of ITC messages, the anomalous telephone calls. From then on, reports of anomalous messages transmitted via electronic means upsurged all over the world. Some results are truly exceptional, as is the case of Maggy and Jules Harsch-Fischbach in Luxembourg, of Adolf Homes in Germany and Marcello Bacci in Italy, while other reports publicized mostly through the Internet, are imprecise and even doubtful.

See INTERVIEW page 6



The Artist, the Queen, and the Spirits

The October issue of *The Searchlight* included a review of the new reprint of *The Survival of the Soul and Its Evolution after Death*, by Pierre-Emile Cornillier, originally published in 1921. This book describes 107 séances in which Cornillier, an artist, hypnotized his young model charmingly named Reine (French for Queen) between November 1912 and March 1914 in Paris and St. Lunaire, northern France. It's incomprehensible that the book was clean forgotten until its latest edition.

Here we have far more than the dimly lit glimpse into the nature of life after death we often get through mediums. Even people who take trance communication seriously sometimes complain that the spirits who come through speak in sermon-like platitudes. They seem hardly to have learned anything while swanning around on the Other Side.

Reine — who apparently was a “natural,” extremely gifted medium — dishes the words of various spirits, especially those of a highly evolved resident of the astral named Vettellini. It is hard to doubt that Vettellini, who has to downshift from his normal high spiritual plane to speak through Reine, is more enlightened than the common mob of post mortem communicators.

What makes *The Survival* nearly unique among books about evidence for the afterlife is that the living and spirits display their own personalities. That adds an extra dimension of interest compared with so much literature in this field that can be nearly abstract and appeal mainly to the reader’s intellect.

Cornillier was a visual artist, apparently of some repute in his time; an internet search reveals that his works occasionally come up for sale at auction houses to this day. He doesn’t describe how he became involved with hypnosis (he generally uses the old-fashioned term “magnetism” and speaks of “passes” over Reine). Cornillier contents himself with describing each of the séances objectively but with sharp powers of observation.

The artist was an amateur, in the original and complimentary sense of one who practices a skill for the love of it rather than as a job. As the séance notes add up, it becomes obvious that although not technically a scientist, Cornillier understood scientific values. He gives Reine tests of her paranormal abilities such as asking her to detach her “fluidic” body (which seems to be more or less what is usually called today the astral body) and travel to areas of Cornillier’s



Vettellini

living quarters that she had no other access to, and eventually to cities where she had never been. Her descriptions mostly check out. Reine also demonstrates strong psychometric ability while entranced, and picks up information from articles that belonged to people not present.

Lending credibility to his descriptions, Cornillier acknowledges when he finds Vettellini’s answers puzzling and admits to doubts about some of it. He tries to resolve what he can’t understand through further questioning and often succeeds.

(I do have one bone to pick with Cornillier: his constant patronizing references to Reine as “little Reine,” “the child,” etc. — this about an 18-year-old married woman! Such an attitude was doubtless common a century ago, but *still*.)

Vettellini mostly speaks to the “sleeping” Reine and she repeats what he tells her to Cornillier. Eventually Vettellini materializes enough for Cornillier to draw him. (The drawing is reproduced in the book, as is his drawing of Reine.)

The spirit’s descriptions of the afterlife are detailed, fascinating, and logical within their own framework. No summary can do them justice. Most of the information Vettellini provides is consistent with that given through other mediums, but there are some oddities.

For example, Vettellini recommends against cremation of remains: “... By cremation [the body’s former tenant] has lost his point of attachment to the world to which he belongs; he has lost his anchor, so to speak, he is a balloon without ballast. Whoever has no further need of the Earth may be incinerated; but whoever must return for another life here, or who would wish to come back from the Au-Delà [the Beyond] to aid those whom he has left here, should choose burial.”

That eccentric view makes no sense to me. Other sources claim that after the party of earthly life is over, most spirits don’t hang around to wash the plates and silverware. But it adds to the conviction that Cornillier is an honest reporter and not copying spiritualist boilerplate.

By the book’s end, it feels like one has come to know personally not only Cornillier, Reine, and Vettellini but other spirits such as a cranky “old friend” of Madame Cornillier. I will miss them. Reading *The Survival* again would seem to be in order.

President's Message: Humble...Grateful...Awestruck

Have you ever noticed how those who claim to be the most spiritual are often the biggest gossips and egotists?

Gossip kills an organization. Character assassination behind another person's back does not get you a leg up on the person you are putting down; instead, it just tells those who actually are spiritually enlightened, and so filled with disgust listening to you, how little love you actually have in your heart, and how much your ego is in command of your destiny.

I have often spoken with other mediums who say, "It's hard to get names" and "How do you do that?" My humble answer is that, "*It's easy..... because I am not the one doing that.*"

The Universe (Spirit) does that for me. I am not even involved in the process. I am just the mouth piece for a spiritual telephone. My only effort is to just trust and simply step off the cliff and into the fog. When I do that, Spirit places the footstep beneath my foot, and hands me names and relationships and messages that touch the heart. If I try to do it myself,



Ponder on This

I'd been prepared for death. I'd even felt good about it. I'd accepted it. I'd been ready. Then I slumped into a depression, as it became clear that I might not be dying, so soon after all, which is, of course, good news, but also confusing and strangely enervating. The rapidity of the cancer science, and the nature of the statistics, meant I might live another twelve months, or another 120. Grand illnesses are supposed to be life-clarifying. Instead, I knew I was going to die – but I'd known that before. My state of knowledge was the same, but my ability to make lunch plans had been shot to hell. The way forward would seem obvious, if only I knew how many months or years I had left. Tell me three months, I'd spend time with family. Tell me one year, I'd write a book. Give me ten years, I'd get back to treating diseases. The truth that you live one day at a time didn't help. What was I supposed to do with that day?

— Paul Kalanithi, M.D.
(*When Breath Becomes Air*)

self it never works. From where Spirit brings these names and related info, I have absolutely no idea.

But, I do know that the entire process of connecting with Spirit is to simply get your ego out of the way. It isn't about YOU. It's about US.

So, if you gossip or put another person down through your suspecting and not believing in him or her, then it's clear that you still think you are separate from the person you are gossiping about. But, they are YOU, and so you are really gossiping about yourself.

Real mediums are way more rare than you might believe. I only meet a real one now and then. On the other hand, I do meet many whose egos think they are real; yet they do not actually live by what it says in the Qu'ran, "*There is no religion but self surrender.*" Real mediums are completely self surrendered with no ego; they understand that it is not them doing the mediumship, but that spirit just uses them as a conduit.

So, you want your life to improve? Then try living by this simple creed: 'Humble...Grateful...Awestruck. That is how I feel every time my mediumship works. It isn't me; it's us.

— Alan Hugenot, Sc.D.

The Searchlight is published six times a year (February, April, June, August, October, December) by The Academy for Spiritual and Consciousness Studies, Inc.

Michael E. Tymn, Editor
641 Keolu Dr.
Kailua, HI 96734
(808)262-6604
metgat@aol.com

For non-editorial matters, contact:

Paul Hauser, J.D., Executive Administrator
P. O. Box 84
Loxahatchee, Florida, 33420 USA
(561) 714-1423
pauljhhauser@gmail.com
<http://www.ascsi.org/>

Opinions and interests expressed in *The Searchlight* are those of the authors and should not be construed as indicative of approval or concurrence by The Academy for Spiritual and Consciousness Studies, Inc. (ASCS) and its Board of Directors or Advisory Council.



Searchlight Media Watch



Tom and Lisa Butler, NST

Knowledge About Near-Death Experiences Promotes Positive Change:

For over six years, Massey University senior lecturer in psychology Dr.

Natasha Tassell-Mata mua has spoken to hundreds of New Zealanders about their near-death experiences. Her study, published in the *Journal of Spirituality in Mental Health*



shows that learning about near-death experiences can bring about similar benefits to actually having one. In her study, 143 undergraduate students were randomly assigned to an education or non-education group, and then the *psycho-spiritual benefits* were assessed. The group of 81 students who learned about near-death experiences scored higher on tests measuring compassion, appreciation for life and death and sense of spirituality.

From: Michelle Duff. "Near-death experiences: could consciousness continue after death?" *Stuff*. 2017. stuff.co.nz/life-style/well-good/90247730/neardeath-experiences-could-consciousness-continue-after-death.

* * *

Virtual Out-of-Body Experience Reduces the Fear of Death: Mel Slater at the University of Barcelona, Spain and his team have used virtual reality headsets to create the illusion of being separate from your own body. They did this by first making volunteers feel like a virtual body was their own. While wearing a headset, the body would match any real movements the volunteers made. Once the illusion was established, the volunteers watched as their viewpoint changed – they appeared to float away from the virtual body, observing it from above. Afterwards, the volunteers answered a standard questionnaire to assess their fear of death. People who had felt totally disconnected from their body, and the virtual body, reported having a significantly lower fear of dying. "The effect was quite strong," says Slater. He doesn't know yet if the virtual illusion could help comfort people who are terminally ill, or whose lives are made difficult by a powerful fear of death.

From: Jessica Hamzelou. "Virtual out-of-body experience reduces your fear of death." *New Scientist*.

2017. newscientist.com/article/2118996-virtual-out-of-body-experience-reduces-your-fear-of-death/.

* * *

Life Review: Researchers asked more than 200 people who had near-death experiences about their life-review experience during the NDE. They analyzed seven accounts from in-depth interviews and created a questionnaire that was sent out to 264 other people who had an NDE. One common experience was they lost sense of



time when viewing their life events. One participant said there was no linear progression and time limit. Their life memories were rarely in order and came at random. Another common feature was that of extremely emotional experiences, often from somebody else's point of view. One respondent said, "I could individually go into each person and I could feel the pain in their life. I was allowed to see that part of them and feel for myself what they felt. Every person in the study said they were left with a new perspective on their life events and of significant people in their lives.

From: Laura Donnelly. "Your life really does flash before your eyes before you die, study suggests." *The telegraph*. 2017. *News*, 2017, telegraph.co.uk/news/2017/01/29/life-really-does-flash-eyes-die-study-suggests/.

* * *

Dr. Raymond Moody: Many scientists, of course, dismiss the afterlife as a superstitious fantasy. Still, there have been few scientists that have investigated this concept. Regarding the near-death experience Dr. Raymond Moody writes, "I don't mind saying that after talking with over a thousand people who have had these experiences, and having experienced many times some of the really baffling and unusual features of these experiences, it has given me great confidence that there is a life after death. As a matter of fact, I must confess to you in all honesty, I have



absolutely no doubt, on the basis of what my patients have told me, that they did get a glimpse of the beyond."

From: Tanya Basu. "Does the Afterlife Exist?" *Inverse.* 2017. inverse.com/article/30091-the oa-the-discovery-netflix-afterlife-nde.

* * *

Spiritualism, the belief that the dead survive and can communicate with the living, has been debated throughout history. Dr. Robert L. Miller, a professor in the Social Welfare School at the University at Albany, says that the scientific community is conceding that the practice does have value and it's a subject he addresses in his class, Social Welfare and Spiritualism. Miller has been recognized by the America East Conference of schools for his research on the "Intersection of spirituality, social welfare and public health."

Monica McGoldrick's book, *The Expanded Family Life Cycle*, is read by Miller's students. In her book she writes, "*Although spirituality can be a resource in many circumstances, it is particularly appropriate for bereavement issues because all religions have rituals or beliefs for dealing with death, and this comforts many people.*"

Even some early scientists recognized the importance of spiritualist phenomena. Tesla wrote, "*The day science begins to study non-physical phenomena, it will make more progress in one decade than in all the previous centuries of its existence.*"

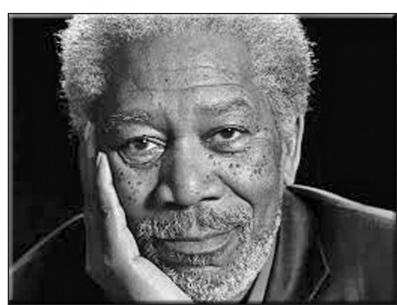
From: Bill Buell. "Spiritualism gaining in popularity." *The Daily Gazette.* 2017. dailygazette.com/article/2017/01/29/spiritualism-gaining-in-popularity.

* * *

Can a Rosy Outlook Ward Off Illness? A new study found optimistic women were less likely to die of a variety of illnesses—from cancer to heart failure to infectious disease. Information was collected from more than 70,000 female nurses. To assess optimism, the study asked participants to rate on a five-point scale the extent to which they agreed with six statements such as, "*in uncertain times, I usually expect the best.*" "*When comparing the top 25 percent, most optimistic [women] to the bottom 25 percent, they had about a 30 percent reduced risk of mortality,*" says study leader Eric Kim of Harvard. Kim is quick to point out that this does not necessarily mean optimism leads to healthier lifestyles, only that there is a statistical association. Still, he and his colleagues argue that because personality traits are somewhat malleable, optimism-based interventions could be a fairly simple, low-cost way to improve public health.



From: Jason G. Goldman, "Can a Rosy Outlook Ward Off Illness," *Scientific American*, 2016, [scientificamerican.com/article/can-a-rosy-outlook-ward-off-illness/](https://www.scientificamerican.com/article/can-a-rosy-outlook-ward-off-illness/)



The Story of God with Morgan Freeman is a six-part American television documentary that premiered on the National Geographic Channel in 2016.

The series features actor Morgan Freeman who explores various cultures and religions, and their take on religion-related topics, particularly about their belief in a God or a higher power. The second season aired in January 2017 exploring the afterlife and prophets with visits to some of the worlds most sacred places like Angkor Wat in Cambodia, the Devil's Tower in Wyoming, the underwater caves in Mexico and the Golden Temple in India. The show has aired globally in 171 countries and in 45 languages. We found the series both interesting and educational. Look for reruns of this great series or buy them for a reasonable price on Amazon.

See: *The Story of God Trailer* at channel.nationalgeographic.com/the-story-of-god-with-morgan-freeman/videos/story-of-god-trailer/.

* * *

A Quarter of UK Christians Reject Jesus'

Resurrection: Britain is the country where the King James Bible originated but a survey conducted for Palm Sunday revealed that one out of four self-described Christians in the United Kingdom did not believe in the resurrection of Jesus Christ. However, belief in a soul and an afterlife persists, including amongst young people, even though belief in the resurrection of Christ and the authority of the Church and the Bible are in decline.

From: Michael F. Haverluck. "Quarter of UK Christians reject Jesus' resurrection." *One News Now.* 2017. onenewsnetwork.net/church/2017/04/12/quarter-of-uk-christians-reject-jesus-resurrection.

* * *

Koreans mixed on survival: In a study conducted by Professor Yoon Yong-ho at Seoul National University Hospital with cancer patients (1,001), family members (1,006), the general public (1,241) [Group A] and doctors (928) [Group B], the majority of respondents believed that life ends with death. More specifically, 75.2 percent in Group A and 63.4 percent in Group B so opined. Strangely, 54.6 percent in Group A and 47.6 percent in Group B agreed that there is an afterlife.

Ref: Korea Biomedical Review - <https://www.facebook.com/KoreaBiomedicalReview/>

INTERVIEW

From page 1

What do you say to skeptics who say that electronic voices are no more than wishful thinking turning a bunch of static into voices?

I say, of course, that they have never witnessed, nor heard, and even less studied, any real anomalous electronic voices. Furthermore, I say that they know nothing about the literature. There are over one-hundred volumes published on this subject. They should study them first and look at the evidence.

In your 2010 book, you mention a DRV communication of over 2 1/2 hours, but you state that most of it could not be understood. How much could be understood and what exactly is the problem in that regard?

The contact remained open for all that time but not the voice speaking with me. Although very long, it did not speak all that time. I have never heard of an electronic voice speaking for such a long period of time! The voices do not speak uninterruptedly. They speak, stop for a while, speak again, in the best-cases come back repeatedly, but they never speak for such a long time.

Little could be understood of my September 1998 DRV. The voice was so loud that I had to lower the microphone entry to a level much under the normal microphone entry otherwise it would be damaging to the ear. But it sounded as if spoken from the inside of a metal box with the corresponding deformation, and it was also truncated. It was as if speech bits were missing. It was also very fast (a common characteristic) and seemed glued all together. I understood "[Rio do] Tempo" spoken in a lower tone and by another voice, "Anabela"..."This is what you asked for yesterday"..."It's very difficult, difficult"..."It's for Cristina Arruda"..."It's the father, satisfaction" and other things that I cannot recall. At the time I had a Brazilian researcher staying with me; she had come purposely to watch my experiments. Indeed, the day before I had asked Carlos de Almeida (my main communicator at the time) if they could speak for her the next day. Interestingly, in most cases, the louder the DRV the less understandable they are.

I remember that I cried and cried because of not being able to understand the replies that extraordinary masculine voice gave to my many questions on some transcendental issues that interest me deeply. I took the tapes to a specialized audio shop and the sound technicians there could not understand it, either. They said pieces of speech were missing. I recall an anomalous computer text conveyed via Adolf Homes, which stated that the voices were transmitted from the next dimension in

packets of energy and that only around 40 percent of the information sent by them reached our world (I cannot be sure of the exact percentage but it was in this order). Maybe this is what happened. I just don't know.

Are any of the messages so clear and distinct that there is absolutely no question about them?

Some of the voices in the CD I published with my first book are fully intelligible. Naturally, as should be expected, the only condition is to be fluent in the idiom.

What has been most evidential to you?

Perhaps the fact that the voices identified themselves as the dead, in some cases with their own names and called me by my own name and my family pet name, "Bela," and replied directly to my questions. Also that Rio do Tempo identification was clearly provided on many occasions. "We speak from Rio do Tempo Station..." . "Zeitstrom" (Timestream) was the name of the group (station) that spoke both with the Harsch-Fischbach in Luxembourg and Adolf Homes in Germany. Years ago, before me, Carlos de Almeida had spoken clearly in Portuguese with the Luxembourg operators identifying the name of his group in "Zeitstrom Station" as "Rio do Tempo" and telling his own name. His message was addressed to a conference in Brazil where Harsch-Fischbach were going to present their findings.

You refer to group souls in your books. What exactly are they as you understand them?

My communicators have spoken many times about "our group" and have also explicitly said "I go down to my group, I go to the soul," as you might have heard in my CD. Apart from the mention of their group, they have told me, "You belong to Rio do Tempo [the group]," and other remarks I heard them say to each other which implied the collaboration of less-expected beings such as, fish and other animals, besides my own dogs that, obviously, we would expect to be part of the group. They mentioned the most varied beings in the context of playing a part in their projects to accomplish the communications with us. Consequently, my own interpretation of the group-soul is very close to the description Frederic Myers purportedly made of that unit in *The Road to Immortality* through the automatic writing of Geraldine Cummins. A huge group that comprises minerals, plants, animals, humans, united by affinities, interests, goals and, of course, love. I suppose this group extends beyond our present existence and could relate to many other unknown circumstances.

Why isn't it possible to get a number of distinguished scientists to observe an ITC session with you and for them to all agree that it is genuine?

I believe you mean orthodox scientists and that is practically an impossibility because they are not interested. Unorthodox scientists have been present in some of my experiments. Professor Uwe Hartmann and Professor Ernst Senkowski from Germany, Professor David Fontana from the UK, and Dr. Adrian Klein from Israel, were in my house on innumerable occasions and took part in many dozen experiments. They all agreed to the genuineness of the voices I receive and published about them. David Fontana spoke extensively of my ITC experiments in his books, and Professor Uwe Hartmann also published about them, took measurements, etc. However, they were not orthodox scientists and understood that the voices do not happen on command; therefore, they stayed at my house for rather lengthy periods of time. I don't know if or when the voices will occur, thus I cannot say in advance if a session will yield positive results. We have to wait and see. I very much doubt that an orthodox scientist, particularly a high level one, would stay at my house for a full month, for instance, to see if the voices manifest! And even if he did, they might not happen in that period. Then what? But if you know of anyone who is in that disposition, please recommend them to come. However, let me clarify that to fully validate the anomalous electronic voices, we need a specialized scientist, not any scientist. We need an electromagnetic physicist or engineer. Interestingly, I met one of those in 1998 at the beginning of my experiments. I will tell you briefly what happened.

When I started receiving the DRV, voices happened at my house practically on a daily basis. I and my colleagues were amazed and wanted all possible confirmation of the anomalous quality of the voices. The University of Vigo, where I live, is well known for its engineering and telecommunications faculty. I sent a pair of tapes (I used an analogue recorder then as I still do today) to the acoustic experts of the faculty to be analysed. They did not know me and I did not know them. Not a clue about the provenance of the voices on the tapes was given. The whole thing was channelled through my office at the Consulate General of Portugal. A few weeks later, the experts came back to the officer who had made the contact, and told him they were extremely surprised because the tapes contained voices which were not modulated in a usual way. They insisted in finding out how the voices had been obtained but the Consulate officer did not know; thus, he conveyed their message to me and, a few days later, I decided to invite these two academics for lunch at my house. Their research area was (is) *Theory of*

the Signal and Communications and this is exactly the area credentialled to evaluate the characteristics of any recording. One of these academics is currently a full professor at the same faculty of Vigo University. When they came for lunch they still did not know what the voices were. With great difficulty, I told them about the likely provenance of the recorded voices and immediately their faces showed such stupefaction that I could not hold laughing! As a matter of fact the situation was out of the ordinary, to say the least – a high ranking diplomat telling two orthodox scientists in a highly conservative country that does not accept any discussion of these issues, that she had recorded the voices of the dead! Moreover, they had never heard of EVP. What an embarrassing situation!

To make a long story short - I informed them that my communicators had told me they would endeavour to speak at 8 p.m. of that same day, so they should wait and see for themselves. But some half an hour before the time, they suddenly got up, apologized and said they had to leave immediately. I insisted to no avail. Rio do Tempo did speak that evening at 8 p.m. What a missed opportunity! It was a real shame because to reliably assess the electronic voices we need scientists of the pertinent field, i.e., physicists working in *Theory of the Signal*. This was my first encounter with orthodox scientists in the scope of the electronic voices. Later, I contacted a few others but the moment I revealed my opinion about the origin of the voices, they ended all contact with me.

Another good example is the report on the highly controlled experiments carried out for a period of two years I published in *NeuroQuantology* – “A Two-Year Investigation of the Allegedly Anomalous Electronic Voices or EVP” (Cardoso, 2012, 2017). It announced that samples of the voices would be sent to interested scientists and technicians. Nobody applied for this free demonstration.

What do you see as the future for ITC?

ITC, the new method to attempt contact with the next dimension of life announced by mediums in different points of the globe at the beginning of the last century (Cardoso, 2010), will play a still more significant role in the future. If we ponder the manifestations seemingly produced by those we call the dead throughout human history, we easily verify that their recurrent feature is to be in conformity with the [human] epoch of their emergence. This attribute is even more visible in ITC with its technological connections, apart from the fact that the determinant element is electricity, which is supposed to be a very manageable energy for our communicators. Thus, in my opinion ITC will develop hand-in-hand with the new technologies that humans will devise in the future. We just have to wait and see!

Intriguing Evidence From the Past

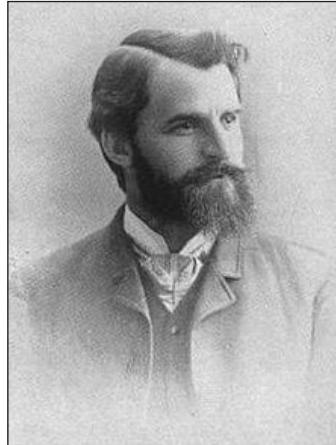
Observing a “Wireless Receiving Station”

Shortly after the end of World War I, Hamlin Garland, a Pulitzer Prize-winning author of more than 50 books, was in New York City and was invited to lunch at the Bankers' Club on Wall Street by his old friend Edwin Winter, a retired railroad company president.

As a student of Charles Darwin and Herbert Spencer, Garland took pride in his agnosticism and skepticism. He became an investigator for the American Psychical Society in 1891 and later for the American Society for Psychical Research. By the time he met with Winter at the Bankers' Club, he had investigated dozens of mediums, later reporting on his research in a 1936 book, *Forty Years of Psychic Research*. If the book is any indication, Garland witnessed more phenomena than any person on record. While convinced of the genuineness of much of the phenomena he observed, he was reluctant to commit to the survival hypothesis.

Knowing of Garland's interest in psychic matters, Winter brought along another guest whom he introduced as Thomas Traynor, telling Garland that Traynor had the gift of "second sight." Traynor informed Garland that ever since he could remember he could see "invisibles" and report their words to his friends and relatives. However, he didn't know how it worked. "It seems to be a negative process," Traynor explained. "I have only to throw my eyes out of focus and render my mind as blank as possible. In this negative state I wait till a figure, a portrait, or a message comes into my mind – then I report what I see or hear. I have no power to distinguish the false from the true. I am a wireless receiving station. I get messages and give them for what they are worth to the listener."

Winter told Garland that he had heard from many of his deceased railroad cronies through



Garland

Traynor's clairvoyance and clairaudience and that they talked to him by the hours. He suggested they meet at his apartment so that Garland might experience Traynor's gift.

Several days later, Garland, his wife, Zulime, his friend, Augustus Thomas, Traynor, and Winter met for dinner at Winter's Park Ave. apartment. "Nothing was said of his mediumship during dinner," Garland recorded, "but an hour later as we were all sitting before the fire, with our coffee and cigars, Winter turned to Traynor and said, 'Well, Tom, do you see any spooks in the room?'" Traynor replied that he saw a young woman standing beside Mrs. Garland. This startled her, Garland noted, as she disbelieved in spirits and ghosts and disliked all discussion of them. However, Traynor continued: "She says her name is Scales – Carrie L. Scales. She is about thirty-five. She is tall with brown hair combed up in a roll above her brow. She says to you, Mrs. Garland, that you were not with her when she passed out – neither was her husband."

Mrs. Garland immediately recognized the name and the facts but remained silent. "As he went on, he began to impersonate the dead woman," Garland continued the story. "He spoke as if she were using his organs of speech. Addressing my wife directly, 'Carrie' entered into most intimate details. 'For a time I resented my husband's second marriage, but I am resigned to it now,' she said."

The communicating spirit described events of which Mrs. Garland had no knowledge and which Traynor could not have read. Mrs. Garland was deeply moved, commenting that every relationship and every description was accurate, at least those she knew of.

Garland asked Traynor how the name Carrie L. Scales came to him. "I don't know," Garland recorded his reply. "It came into my mind with the form. I've seen these forms which are invisible to others, ever since I was a child. My father used to punish me for 'lying,' as he called it. This mediumistic faculty has been a serious handicap to me in business. Bankers don't like to deal with 'mediums,' and so I keep still about this power when in my office."

Traynor then turned to Winter and told him that there was a man there who claimed to have

known him since he was a boy. "I used to see you on the platform of the station at Beloit, Wisconsin," Traynor quoted the spirit. "You used to come down to the train with pails of berries to sell to the passengers."

Winter agreed that he sold pails of berries to passengers at that train station when he was a boy, but didn't know what man was being referred to. Traynor then impersonated the man. "I was conductor on the local which ran from Chicago to Madison. I wore a fancy vest – you'll remember that vest – and it was my habit to wait till the last car came along before swinging on. You liked to see me do it. You admired me."

Garland noted that the tone of the voice then changed. "After you became a big man in the railway business you made me a division superintendent. That was a mistake. I wasn't big enough for the job."

Winter then recalled the man and remembered promoting him after he became general manager of the Northern Railway. He remembered the fancy vest and watching him swing on to the rear car platform. He further recalled that the man failed as a superintendent and returned to being a conductor.

Traynor then turned to Thomas and began talking about an old friend of his, which Thomas immediately recognized. Several other old friends were then mentioned. Garland noted that Traynor could turn his power off and on like twisting a key. Thomas suggested that it was a case of mind-reading and that even though the people mentioned to the sitters were not on their minds and in the case of the train conductor had not been thought of in years, that Traynor was somehow able to dig into their subconscious memories.

Winter brought out some papers in which he recorded the details of a previous sitting with Traynor. Traynor told him that there was "a queer, seedy, old chap, who says that he is a kind of uncle of yours." Winter didn't know whom he was talking about. The man then told him that he was married to his Aunt Sarah when he (Winter) was a child and gave his name as Milton K. Smalley.

Winter faintly recalled that his Aunt Sarah was married to someone when he was a boy but had never met him and had forgotten him completely. Winter asked what the man wanted. "He doesn't seem to want anything – just wishes to say that he didn't appreciate your aunt," Traynor said. "He would like to identify himself and clear his record. He says: 'I left your aunt and went down to Lowell just before the Civil War broke out. I enlisted in one of the first Massachusetts regiments to go south and I was killed in the Baltimore riot along with four other men.'"

In an attempt to confirm the information, Winter wrote to the adjutant general at the State House

in Boston. The reply came that there was no such man as Milton K. Smalley in their records. The next time he saw Traynor, Winter told him of the search and negative results. Traynor then became silent and a fixed look came into his eyes. He then began impersonating Smalley: "Of course you didn't find me under that name. I enlisted under another name altogether. You see I'd been living with another woman since leaving your aunt, and I enlisted as Jackson Turner."

Winter checked with the adjutant general again and confirmed that Jackson Turner was in the regiment indicated and that he had been killed in the streets of Baltimore along with three other men. Moreover, Winter contacted his sister and confirmed his Aunt Sarah's marriage to Smalley.

If Traynor had been mind-reading, both Garland and Winter wondered how he could come upon such facts that were definitely not in Winter's subconscious mind. While Winter vaguely recalled the marriage and may have heard the name Smalley, he clearly did not know the name Jackson Turner and the fact that Turner was killed in Baltimore.

Not long after, Garland arranged to have Traynor visit with him and his friend Brown, who was grieving the recent death of his wife. Sometime after they finished eating, Traynor began to impersonate Mrs. Brown. "From his lips came words which indicated that the dying woman had twice left the body and that she had visited friends during her first flight," Garland wrote.

"I heard your voice," the dead woman told her husband, "and returned to my body. I heard you, but I could not answer."

Traynor then turned to Garland and spoke in the dead woman's character. "I wanted to see you before you went home, but I was not able to do so. I was too weak." Garland confirmed that he was staying with Brown at the time, but had to leave to fill some lecture dates. Also, the apparent death of Mrs. Brown and her revival a few hours later was true, as was her reported appearance at the bedside of a friend during her "first flight."

In spite of many years of psychical research and having observed much similar phenomena, Garland could not bring himself to accept the spirit hypothesis. He preferred to see it as some kind of "perceptive sensing" which could not be understood. Nevertheless, he concluded that the case of Tom Traynor strengthened the case for personal survival after death. In his final book, *The Mystery of the Buried Crosses*, published in 1939, the year before his death, Garland seems to have been convinced that the communication was coming from spirits of the dead and not from the subconscious of the medium, but he stopped short of directly professing such a belief.

- MET

Meet the Academy's Officers & Directors (ninth in a series)

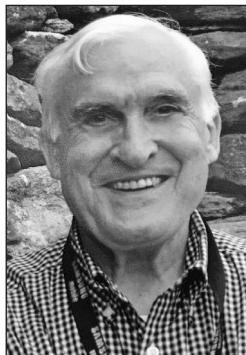
David Stang: What is Our Spiritual Purpose?

Whenever young David Stang smacked his sister in retaliation for her having pinched him, his mother would tell him that when he died Jesus would not let him into heaven and would send him straight to hell to burn in white-hot flames forever and ever. "I don't remember whether or not I actually believed that," Dave recalls today with a grin, "but I do remember feeling that Jesus wasn't very fair if I had to burn in hell for eternity for punching her when she pinched me first."

Dave, who now serves on the Academy's board of directors, doesn't know how much the idea of such injustice played in his deciding to become a lawyer and to later pursue a spiritual path in pursuit of truth, but he sees it as one of many influences in his life. "The study of spiritual phenomena about which our Academy is so deeply committed is for me a very thrilling undertaking," he says, going on to explain that he believes it is all about "living from the heart," which translates to acquiring a deep sense of empathy for others and feeling and acting compassionately toward them. "All my life I have noticed with amazement how some people seem to have been born caring and loving. My late wife Sarah was that kind of person. She led by example. Being married to her enabled me to witness firsthand what it was like to love unconditionally. Loving unconditionally, I truly believe, is the best way we can all become better people."

Born in Baltimore, Maryland, Dave, 78, grew up mainly in Pennsylvania, graduated from Penn State with a major in philosophy, earned a master's degree in theological studies from Virginia Theological Seminary, and a Juris Doctor degree from George Washington University. Before founding his own firm in Washington, D.C., representing the offshore oil and gas and deep seabed mining industries, he served as an intelligence officer in the U.S. Navy and as a legislative assistant to a U.S. congressman as well as an assistant to the Undersecretary of the Interior and counsel to the U.S. Senate Energy Committee.

"My wife Sarah was the greatest teacher I ever had," he fondly recalls. "She was clairvoyant, clairaudient, clairsentient, had a photographic memory, was fluent in six languages, and could communicate telepathically with animals, plants, angels, and discarnate spirits. She married me at midlife and



Stang

became an acupuncturist, herbalist, massage therapist, spiritual healer, and Qigong master. In short, Sarah expanded my consciousness by an order of magnitude."

Some 20 years ago, Dave founded the Society for the Study of Varieties of Spiritual Experience, which consisted of scholars from various fields, to study William James's 1902 classic, *The Varieties of Religious Experience*, with a view to updating it in time for its centenary in 2002. As part of their research, they conducted a number of symposia on near-death experiences, mediumship, past-life studies, deathbed and mystical visions, apparitions, spiritual healing and related subjects. "Sarah actively participated in this effort and invited quite a few of her colleagues in complementary and alternative medicine to work with us," Dave says. "What most of in the project came to perceive was that virtually all of the phenomena we were investigating could best be regarded as manifestations of consciousness. We were also quite aware that most academics outside of our group had a materialistic reductionistic view of the world and therefore regarded most of the phenomena we were studying as hallucinations arising out of mental disorders."

One of the members of Dave's group, a Benedictine monk, asked him to teach a course at his monastery. Dave agreed, provided that he be allowed to completely ignore Church doctrine and focus instead on more existential and spiritual issues, including what happens to us when we die. Dave wrote a text for the course, which a friend saw, and that led to teaching a continuing education course on spiritual growth and development at American University for four years.

Dave believes that "the study of spiritual phenomena about which our Academy is so deeply committed is a thrilling intellectual undertaking but one of its potential dangers is that such a study can be confined to merely a left-brained analytical discourse, as is the case with many academic disciplines. He explains "that another part of us that participates in experiencing spiritual phenomena is our soul which mediates these experiences and also connects us to the very core of our spiritual essence with all other human beings and also to the Source of all consciousness. When we sense this connection we experience a state of mind which transcends the intellectuality and propels us into living from the heart."

While retired from law practice and still living in Washington, D.C., Dave keeps a summer home in County Kerry, Ireland. —MET



The Man Who Could Fly: St. Joseph of Copertino and the Mystery of Levitation, by Michael Grosso, Rowman & Littlefield, Lanham, Maryland, 2016, 249 pages

When I wrote an article about levitation for *Atlantis Rising*, a national magazine, some years ago, I began with one reported to have taken place on the Sea of Galilee two-thousand years ago and then jumped ahead to October 4, 1630, when Joseph of Copertino, an Italian priest, was assisting in a procession honoring St. Francis of Assisi. It was reported that Joseph was suddenly lifted into the sky and hovered there for some time before a crowd. Upon descending, he was so embarrassed that he ran to his mother's house and hid. It was one of many "flights" that the future saint would experience, apparently while in a trance state, or in a state of ecstasy or rapture.

Well documented reports of levitation by some distinguished men of science, including chemist Sir William Crookes, physicist Sir William Barrett, engineer William Crawford, and biologist Alfred Russel Wallace had led me to conclude that levitation does take place, but my limited research into the life of Joseph left me to believe that while Joseph was likely "levitated" the stories about him were probably greatly exaggerated and that his levitations were not nearly as high or as long or as often as the brief biographies I had read seemed to suggest. Having now read this excellent book, I am much less skeptical about the dynamics of Joseph's reported levitations.

Dr. Grosso was able to locate and draw from some lengthy and detailed early references on Joseph. He stresses that Joseph's case doesn't depend on one or a few observations but on 35 years of roughly continuous eyewitness testimony by some very credible people, including popes, surgeons, kings, and ambassadors, much of which was documented by early historians.

The first chapter includes considerable detail about Joseph's life. Abandoned by his father and raised by a strict mother, Joseph (1603-1663) grew up as a socially awkward person. He was given a moniker that translates to "Gapingmouth." His younger years were further complicated by a physical deformity, a melon-sized growth on his back,



Book Reviews

which isolated him and caused him to turn inward. He emerges as something of a simpleton, his superiors at one monastery referring to him as "absolutely not suited for Religion, thickheaded and neglectful, ignorant and unfit for society." It was said he was more afraid of women than of the devil. And yet, his spirituality – his love of solitude, fasting, prayer, and meditation – apparently convinced examiners that Joseph should be ordained a Franciscan priest.

"Once ordained, it was as if he had obtained a license to pull out all stops and abandon himself to ecstasy..." Grosso writes, going on to say that his public levitations and other strange phenomena were very visible, very dramatic, and very disturbing, especially to the Catholic Church, which discouraged all phenomena and confined Joseph to a life of solitude during the final years of his life.

Joseph had other psychic abilities, including clairvoyance, precognition, the odor of sanctity, "infused wisdom" and healing, all of which Grosso discusses. He further examines similar psychic abilities with others and even mentions one case of levitation which he himself observed.

Grosso sees levitation as "just a very spectacular manifestation of mind acting on body," seemingly rejecting or ignoring the "spirit" explanation of the phenomenon as advanced or implied in the levitation of others, i.e., the individual wasn't "levitating" of his own free will, but was "being levitated," or "lifted," by spirit entities around him. He does allude to this explanation in places and the stories of Joseph's levitations indicate that most, if not all, were not voluntary, but academics, of which Grosso is one, are usually reluctant to suggest spirit intervention. It is more "scientific" to attribute it all to the mind and avoid the idea of spirits altogether, even if there might be some kind of mind-spirit link.

Grosso considers the possibility of sexual repression triggering Joseph's states of ecstasy. Nothing is mentioned of autism, which seemed to me to fit with much of Joseph's personality. Nevertheless, as Grosso states in the Introduction, this book is about the possibility of transcendence. "Joseph's story has implications for the mind-body problem, for the study of extraordinary mental and physical phenomena, for possible links to the new physics, and for new ways of approaching the old debate between science and religion," he explains, also speculating on the life after death implications.

"If we hope to mentally grasp these experiences," Grosso concludes, "a more elastic concept of mind and body seems necessary."

— Michael Tymn

The Direct Voice: The Mediumship of Elizabeth Blake, by N. Riley Heagerty, Lulu, 2017, 116 pgs. Foreword by August Goforth.

In direct voice mediumship, the voices of the dead manifest independently of the medium, either in space or through an instrument such as the séance trumpet. Voices that provide evidential information, are among the top evidence for survival.

Direct voice mediumship is an extraordinary gift, and one of the most remarkable of all such mediums was Elizabeth Blake. If not for the research of author N. Riley Heagerty, Blake – who was already in obscurity – might have passed into historical oblivion.

For 60 years, from 1860 to 1920, Blake resided in her little cottage in Bradrick, Ohio, on the banks of the Ohio River across from Huntington, West Virginia, and gave sittings for more than 200,000 persons. Bradrick was accessible only by ferry, and the eager and desperate came from far and wide to sit on her doorstep and beg for an audience.

Blake's sittings were simple. There were no elaborate props, no staging, no drama. She had the sitters arrange themselves at a table. She placed a trumpet on the table and invited the sitters to ask for anyone in spirit. Sometimes the trumpet would roll or levitate. If a sitter picked up the trumpet, it became heavy when it was "ready." By placing the trumpet to the ear, the sitter could hear spirit voices and carry on short conversations. Sometimes the voices were so loud they could be heard up to a distance of 100 feet away.

Blake sometimes touched the trumpet or put one end to her ear. Otherwise, she remained quietly in her chair while sitters talked to the dead. The information delivered by the spirits was personal to the sitters and astoundingly accurate. In one case, a sitter heard piano music such as had been played by a deceased friend. Other phenomena included balls of light and a levitating table.

The majority of Blake's sitting were held in daylight. Occasionally upon request, she would do a "dark séance," in a darkened room.

Blake's ability manifested in childhood. She was born in 1847 in Proctorville, Ohio. She was raised in a Methodist family, and her grandfather, Morris, was a minister. When she was two, her family moved to Cabell County, West Virginia. By the time she was eight, Morris had died. One day, Elizabeth was walking along a country road to Guyandotte, and heard a noise behind her. Turning, she



Blake

saw the apparition of her grandfather.

The experience was upsetting, and an aunt dismissed it as imagination. As word spread, her father was convinced to buy a trumpet, which little Elizabeth put to her ear and immediately heard voices. After that, she talked to spirits frequently via the trumpet.

At age 16, she married Zachariah Blake and moved to Bradrick, and her public mediumship work began. She bore 15 children, most of whom died; her son Abe became her control. Sadly, she was thrown out of the Methodist church for her work with the spirits.

Blake never sought publicity and refused money for her services. Skeptics opined, usually without benefit of experiencing a sitting, that she used ventriloquism or hypnosis to fool her sitters. However, the voices always spoke in whispers, which are impossible to produce in ventriloquism. She was never observed to move her lips.

Heagerty laments the paucity of records about Blake's sittings, but has unearthed a collection of séance descriptions and notes, letters, and newspaper articles that amply demonstrate Blake's ability, and which I found thoroughly engrossing.

Blake was investigated by James H. Hyslop, a former professor of logic and ethics at Columbia University and secretary of the American Society of Psychical Research, and David P. Abbott, a well-known amateur magician and businessman, among others.

"With nearly 30 years of research behind me, I have never come across any other medium like this and I know of no instance of her having been accused of outright fraud," states Heagerty.

Readers will appreciate the transcripts of conversations with the dead, and the details provided. They reflect the interests of the time, and the desire to obtain personal proof of survival of loved ones. The sitters asked no "cosmic" questions about the nature of the afterlife, as sitters today might do. The validation of the personal information is nonetheless compelling.

Heagerty also provides background information on direct voice mediumship and the trumpet, and some of his own experiences with physical mediumship. He opines that some individuals are endowed with an abundance of "ectoplasmic force" that enables the manifestation of phenomena – but does not guarantee evidential information. Some physical mediums may be under the influence of masquerading but harmless earthbound spirits trying to experience the physical world again. Mediums should be judged by the "evidential weight of the messages," not the phenomena.

— Rosemary Ellen Guiley

Electronic Contact with the Dead: What do the Voices tell us? by Anabela Cardoso, White Crow Books, UK, 2017, 146 pages

Until I read the author's 2010 book, *Electronic Voices*, I was under the impression that the "voices" purportedly coming from the "dead" through various electronic devices were all simple utterances too muffled, muddled, garbled, and indistinct to have much, if any, value. Listening to such voices was much like looking for faces or figures in the clouds: If you want to hear something, you probably will. However, Dr. Cardoso reported much more than simple "Hello, I'm here" declarations, which is about all I had heard or read about in my brief investigation of the field. In fact, she reported a number of philosophical discussions and one dialogue she had with a spirit communicator that lasted two-and-a-half hours.

"The anomalous voices exist beyond any doubt," Cardoso states in the Introduction to her most recent book. "Some of them speak loudly, clearly and coherently; the content of what they say can be understood by any normal person who is not deaf and knows the language they are using." She goes on to explain that most of the time voices affirm that they are "dead" and identify themselves with names. On the other hand, some of the proclaimed voices are the result of pure pareidolia, i.e., wishful thinking or projection of meaning onto some random blurred noise.

Cardoso, who speaks five languages, is a highly-respected retired diplomat, having served as Consul-General for Portugal in a number of countries. She has been experimenting with Instrumental Transcommunication (ITC) and its variations, since 1997 and is the founder and editor of the prestigious *ITC Journal*.

While summarizing some of the information from her 2010 book, Cardoso expands on that material in this book, compiling and comparing messages recorded by other researchers, especially Adolf Homes of Germany, and adding some observations of her own. She discusses obstacles to communication, the nature of the next world, the spirit body, the role of affinities and the group soul, time and space, suffering in the material world, and reincarnation, to name just some of the subjects on which the "dead" have communicated. The appendix sets forth details of controlled experiments carried out by the author over a two-year period which "shows, beyond doubt, that the electronic voices are real," in spite of being referred to as nothing more than anecdotal by some parapsychologists.

— Michael Tymn



Love Eternal, by Rhonda Eklund Schwartz, Param Media, 2nd edition, 2017, 348 pages

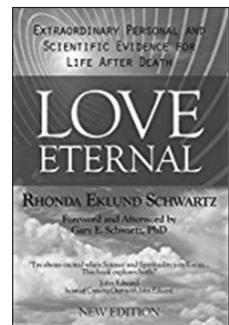
"Growing up with my mom, we shared a love of spirituality, and we were both taught that life is eternal, although the specifics of that continuity remained a mystery," author Rhonda Eklund Schwartz states in the Preface to the second edition of this book, the first edition published in 2011. "After she passed, that faith-based understanding – stemming from a formal, traditional set of teachings – shifted when she was able to prove to me, beyond any reasonable doubt, that she was still here."

This book, which adds a section to the earlier edition, is primarily about synchronicities – meaningful coincidences that hold some personal significance for the experiencer – and telepathic communication experienced by Schwartz over some 10 years following the death of her mother, Marcia, all suggesting that her mother was communicating with her and giving guidance.

It all began a few days after her mother's death when Schwartz couldn't find her mother's life insurance policy and asked her mother aloud where it could be found. She immediately heard a voice saying she should go into the closet and look behind her father's folded flag. She followed the instructions and found the policy in that very place. With that incident, she began keeping a journal. "One thing I feel certain of is that my mother seemed absolutely determined to let me know that she was still alive after she passed, and that she would want others to know that it is possible for them to have that same connection with their loved ones as well, and I would be remiss if I didn't share our story," Schwartz explains her motivation in writing the book.

Schwartz goes on to tell of many signs and messages that she believes came from her mother. She makes it clear that she was highly skeptical and constantly asking herself if it wasn't just her imagination. The fact that some of her mother's responses were not what she would have expected and other meaningful developments helped her conclude that the experiences were real.

She relates how her mother apparently guided her to meet her future husband, Dr. Gary Schwartz, author of *The Afterlife Experiments* and various other books dealing with spirit communication, and how various synchronicities played out in their relationship. Dr. Schwartz contributes a very interesting Foreword and Afterword to this second edition.



— Michael Tymn

The Secret Science of the Soul: How Evidence of the Paranormal is Bringing Science & Spirit Together, by Charles T. Tart, Ph.D., Fearless Books, 2nd edition, 2017, 430 pages (This book is a republication of the author's 2009 book, *The End of Materialism*, although some introductory material has been added.)

As the author, a member of the Academy's advisory council, sees it, the world has been miraculously transformed by science and technology. This transformation has been good in many ways, but the material progress has been accompanied by a shift in our belief systems, one that has resulted in the "partial crushing of the human spirit" by scientism. "[The] constant rechecking of ideas against observable reality is where scientism corrupts the essential scientific process," he states. "Because people caught in scientism have an *a priori* cognitive and emotional attachment to a totally materialistic worldview, they won't really look at the data about *psi* phenomena, OBEs, or NDEs, which imply a spiritual, nonmaterial side to reality. If forced to look at some of the data, they ingeniously try to 'explain it away,' to trivialize it so that it



The editor of *The Searchlight* was kind enough to invite me to respond to the review of my book, *Your Evolving Soul*, that appeared in the last issue. In this book, I offer an introduction to the much-misunderstood *Urantia Book* (*UB*), covering in detail its teachings about psychology, spirituality, the afterlife, and the nature of the soul. Unfortunately, Paul Hauser adds further to the public's confusion about the *Urantia Revelation* in his review of my work, while also missing out on representing the key points.

Among the factual distortions in his review, Hauser states that celestial beings "materialized thousands of handwritten transcripts..." that resulted in the *Urantia manuscript*. Now, it is true that—by all accounts—unseen beings did materialize the chapters of the *UB* (known as "papers") in handwritten form, but only a few hundred materializations occurred. Hauser seems to have conflated this account with an unrelated statement by the celestial authors, who say they extracted "several thousand exemplary ideas of human origin," which were then literally woven into the manuscript that the revelators presented.

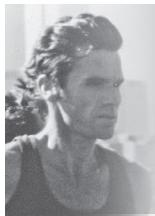
Along the way, Hauser also misstates other teach-

ings of the *UB* (which he acknowledges he has not read). But rather than quibble overmuch about factual inaccuracies, my main issue is Hauser's misleading comparison of the new revelatory text, *47 Billion Years of Evolution*, with the *Urantia material*. Aside from being barely pertinent to a review of my book, this comparison is strange indeed. Hauser states that "other than two differences [i.e., the number of inhabited planets, and reincarnation—both of which he gets wrong in the *UB*], both volumes provide very similar insights. . ." For those who know the *UB*, even a cursory review of *47 Billion Years* would reveal that this statement is wrongheaded and inaccurate. For an in-depth comparison of the two texts see my site at www.Evolving-Souls.org/searchlightreview.

Ultimately, Hauser's review misleads its readers about my book and about *The Urantia Book*. It says very little that is useful about my work, while it tries to elevate the status of *47 Billion Years* by associating it with the prestige of *The Urantia Book*, now in its 17th translation and respected throughout the world by thousands of readers.

There have been decades of misunderstanding and mischaracterization of the *Urantia Book* in metaphysical circles. It really is time to clarify things as there is much at stake as a new dispensation on this planet begins to unfold. — *Byron Belitsos*

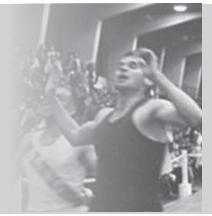




Practicing Death

To practice death is to practice freedom — Michel de Montaigne

Michael Tymn



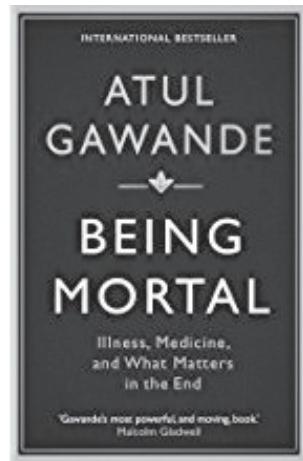
Does being merely mortal help the dying?

In his best-selling book, *Being Mortal*, Dr. Atul Gawande, a Boston surgeon and a professor of medicine at Harvard University, laments the failure of modern medicine to effectively deal with the needs of the aging and the dying. "Our reluctance to honestly examine the experience of aging and dying has increased the harm we inflict on people and denied them the basic comforts they most need," he writes. "Lacking a coherent view of how people might live successfully, all the way to their very end, we have allowed our fates to be controlled by the imperatives of medicine, technology, and strangers."

I applaud Gawande's efforts to suggest a change in being more accepting of death and not raging against it as so many dying people do. However, I question his materialistic solution, which seems to amount to the same old plan others have recommended – live for today, enjoy the grandchildren and the friendships, cuddle the pets, savor the good foods and little pleasures, share memories, pass on wisdom, establish legacies, smell the roses, and don't concern yourself with what is to come. It sounds so simple and idealistic, but it has been my observation over four score years that it doesn't work, at least for a "thinking" person – one who takes the time to realize how utterly mundane and meaningless most of our daily activities are, whether watching television, escaping from reality into a novel, watching the pretend wars of the athletic arenas, or just puttingter in the garden. In the great scheme of things, how can any of it really matter to a person on death's threshold? As pioneering psychologist William James said, one cannot effectively live in the present without considering the future. And how many grandchildren want to entertain their sick, old foggy grandparents for any length of time?

Gawande avoids the most important subject of all relating to the dying experience – whether consciousness survives death. The only mention of it is in the book's Epilogue where he implies that he is not a believer in survival. I suspect that the subject is too unscientific for him and there is too much religious superstition connected with it. So many involved in tending to the dying, including hospice caregivers, seem to believe that the subject is taboo. It calls for living in the future, not living in the present. Either they fear criticism or they just don't get it.

To paraphrase Professor William McDougall, chair of the department of psychology at Harvard and one of the founders of the field of parapsychology, the only redemption is in some belief or at least some hope that there is a larger life than the material one we are experiencing. And, as pioneering psychiatrist Carl Gustav Jung said, "A man should be able to say he has done his best to form a conception of life after death, or to create some image of it – even if he must confess his failure." Not to do so, Jung added, is "a vital loss" and that "while the man who despairs marches toward nothingness, the one who has placed his faith in the [survival] archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them."



Discussing or just reading about the humdrum heaven of orthodox religions will not likely help a dying person overcome his or her "death anxiety," but delving into the afterlife coming to us from the survival research that has taken place over the past 170 or so years – that which is the primary subject of our Academy – can instill hope and help the dying person overcome despair. Rather than marching into an abyss of nothingness, he or she can begin to visualize a more realistic, more exciting, more active, and more dynamic environment than that offered by orthodoxy. We are often told by spirit communicators that it is for the most part beyond our comprehension, but what we can visualize is much more appealing than floating around on clouds and strumming harps.

If a person were planning for an extended around-the-world trip, he or she would most certainly want to do some research on places to see and what to do at various destinations. To make such a trip without advance preparation would no doubt result in much floundering, bewilderment and confusion. Why not the same planning and research for life's greatest adventure – a trip into the greater reality?



The Academy for Spiritual and Consciousness Studies, Inc.
P.O. Box 84
Loxahatchee, FL 33470

ADDRESS SERVICES REQUESTED

NONPROFIT ORG
U.S. POSTAGE
PAID
WEST PALM BCH FL
PERMIT NO. 1724

MISSION STATEMENT:

The mission of The Academy for Spiritual and Consciousness Studies, Inc. is to discern, develop and disseminate knowledge of how consciousness studies and paranormal phenomena may relate to and enhance the development of the human spirit.

16

The Searchlight— December 2017

Academy elects three new directors

James E. Beichler, Jacquelyn A. Close, and Rick Darby were elected to the Academy's board of directors at the board meeting on September 21.

A long-time member, Beichler taught physics, mathematics, and the history and philosophy of science at the university level for more than three decades before recently retiring. He earned his Ph.D. in 1999 from the Union Institute and University. A resident of Belpre, Ohio, "Jim" continues to conduct theoretical research in cosmology in an attempt to explain dark matter and dark energy, as well as in physics to explain the fundamental nature of life, mind, consciousness, matter, space and time. His book, *To Die For*, was published in 2008.

"The most important issue facing parapsychology today is developing a theory that explains how the various phenomena work and how they are related to one another," he was quoted in a 2011 interview. "It does not need be a 'final theory,' but it must at least be a guiding model for future research."

Close has been an author, teacher, international speaker and conference coordinator for more than 40 years. She has had four near-death experiences, the first coming when she was struck by lightning at age five. "Jacqui" was introduced to essential oils for health and wellness in 1995 and became a Registered Aromatherapist and a fully certified instructor for the Center for Aromatherapy. She has taught classes

on aromatherapy through the Southeast Missouri State University Extension program for five years.

Jacqui met Ed Close, a physicist, mathematician, environmental engineer, and cosmologist, as well as a member of the Academy's advisory council, in 1975. She says that he led her to a Self-Realization Fellowship (SRF) and Paramahansa Yogananda, where she learned to meditate "Working with Ed on his writings has been one of the most rewarding experiences of my life," she says. "I have learned more from him about how the universe works than I can ever convey to another human being."

Darby, who writes the "Reflecting Light" column for *The Searchlight* (see page 2), was a writer and editor at the Flight Safety Foundation for 12 years, performing a wide variety of duties, including contributions to the foundation's magazine and attendance at aviation safety conferences in the United States and Europe. He has a long history as an advertising copywriter and radio commercial director. In Santa Fe, New Mexico, he was an announcer for three years on a major independent radio station and reviewed plays, films, and music for the local weekly.

Rick holds a master's degree from the California Institute of Integral Studies and was a client at the C.G. Jung Institute of San Francisco.

- MET